

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



NEGRO YOUTH AND CHRISTIAN DEMOCRACY

Vincent Baker



INTERRACIAL PROGRESS AT SUMMER SCHOOL

Joseph Anderson



HARLEM JUVENILE WELFARE COUNCIL

BISHOP CORRIGAN

Editorial

Editorials

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Statistics

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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INTERRACIAL REVIEW

June - 1942

Vol. XV

No. 6

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes....	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington	132,068

Racial Prejudice 'Unpatriotic'

San Antonio, May 25—Racial discrimination at this time in the matter of employment "is not only un-Christian but unpatriotic," Most Rev. Robert E. Lucey, Archbishop of San Antonio, declared in an address at the annual Brotherhood Luncheon held in the Catholic Women's Club.

"Here in the United States," Archbishop Lucey declared, "we have important human relationships in the field of religion, economics and race. As far as religious enmity is concerned, I think that we are making definite progress. Personally, I have not encountered any bigotry during my eight years' residence in Texas. On the other hand, I am not so blind as to think that none exists. Catholics are sometimes bigoted and I presume that we might find some intolerant persons among our Protestant and Jewish friends. It is, nevertheless, true that a better spirit now exists in our country.

"In the matter of race relations, our present attitudes leave much to be desired," he added. "It would not be fair, however, to ascribe to malice the discriminations which we find in the Southern States. In some instances racial attitudes must be attributed to an old tradition which is now outmoded and ought to be discarded. In other instances the un-Christian treatment of Negroes and Mexicans must be attributed to ignorance and stupidity. Those who discriminate are not as a rule prompted by malice; it is just a lack of understanding of the brotherhood of man."

This Month and Next

VINCENT BAKER, in this issue, tells about a little-known chapter in the epic of Negro youth seeking to influence their area in the community amidst the snares of the "Reds and Pinks." This is real drama . . . JOSEPH ANDERSON, a graduate of Xavier University, New Orleans, describes his experience as a student at French Summer School last year. He is now working in New York . . . This month we present the story of the newly organized Harlem Youth Council.

Condemns Racial Discrimination

Los Angeles, June 19—Racial discrimination in war industries is condemned in a vigorous resolution adopted here by the newly-formed Catholic Industrial Conference. The resolution pointed out that racial bias not only tends to disunite the nation and thereby aid its enemies but that it represents the fallacious theory of racial superiority which ,it stated, is one of the most grave and repugnant features of Nazism.

The resolutions followed reports made at a Congress of Spanish-speaking people here this month in the matter of racial discriminations against Mexicans, of whom 85 per cent of the 300,000 adults are American citizens.

The resolutions stressed that the government of the United States was founded on the principle that all men are created equal and that "racial discrimination is in its very essence un-Christian and anti-Catholic, seeing that it denies the essential unity of the great family of mankind, opposes the sublime truth that all are the common children of God, equally precious to Him and implies that the Sacrifice of the Cross was not made for all men."

The Catholic Industrial Conference of the Archdiocese of Los Angeles condemned "all instances of racial discrimination in war industries or in any other human relationship, whether practiced against Mexicans, Negroes, Filipinos or members of any other race and assures its support to all racial groups in their efforts to attain a fair representation in war and civilian industries, in the armed forces, in civil service and in all vocations and occupations."

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BISHOP CORRIGAN

When on June 9 of this year the Most Reverend Joseph Corrigan, titular Bishop of Bilita and the Rector of the Catholic University of America was called to his eternal reward, panegyrists had no difficulty in finding ample material with which to recite his remarkable accomplishments. Before he came to the University in 1936 from the rectorship of Overbrook Seminary, for the clergy of the Archdiocese of Philadelphia, Monsignor Corrigan had already achieved a fine national reputation for his scholarship, his ability as an educator, his keen, practical interest in the spiritual advancement of the layman, and other matters. The six years in Washington revealed new talents and were blessed by his great work of advancement and reorganization for the Catholic University.

Bishop Corrigan was a man of Providence, for the critical time during which his episcopate was passed. But he was a man of Providence for another reason.

This is not so apt to be mentioned by his immediate biographers, but belongs to the record as much as anything that this noble servant of God ever did.

Bishop Corrigan was a great apostle of interracial justice.

It was his clear, incisive thinking that turned his mind and his heart in that direction, as well as his profoundly spiritual nature.

There were two connections, in particular, which brought into prominence his sentiments in this regard: his chairmanship, until his death, of the Northeastern Clergy Conference on Negro Welfare; and his policy as executive head of the Catholic University.

When a prelate in high rank is asked to be chairman of an active group, it might well be satisfied to have his name and patronage, as a sort of endorsement of all that it does, without further participation. Not so Bishop Corrigan. His interest in the Conference meant all the time and personal attention that he

could possibly give it, in the midst of his overwhelming burden of duties. He was intensely, personally, and continuously interested in the question of the spiritual welfare of the Negro. But his clear thinking led him to see that the Negro's spiritual welfare, even in the purely religious field, was inseparably linked up with the complete, wholehearted recognition of the individual Negro as a person; as a citizen and as a member of the Church and the Mystical Body of Christ.

Bishop Corrigan was absolutely and uncompromisingly opposed to any sort of Church policy, no matter how fine sounding, which would extend, perpetuate or sanction a system of segregation within the Catholic Church. His position on this matter was so definite and outspoken, that on repeated occasions he declared: "I am frankly not interested in discussions on the Negro apostolate if they imply any sanction given to a segregated jim-crow system. If I cannot insist upon this point, and am expected to take any other point of view, then I should prefer to resign."

That he meant business, and not mere rhetoric, was shown by the position that he took upon admission of Negroes to the various Departments of the University, as soon as he had assumed the Rectorship. It was not always easy for him to break down certain traditions and prejudices that had grown up over the years. It was particularly difficult, in view of the fact that the admission of Negroes to the University, especially to its graduate departments, had become a staple issue in interracial discussions in Washington and elsewhere. A less courageous man would have feared being, as it is said, "put on the spot." Bishop Corrigan loved no "spots" where self-advertising was concerned; for he was a modest, self-effacing man, humble and informal in his daily contacts. But this "spot" he did not fear; he took his position and maintained it in the face of all opposition until the end; and gained for his stand the cooperation and understanding of the finest and most distinguished members of his Faculty.

Bishop Corrigan is the second chairman of the Clergy Conference who has been called by death since its inception in 1933. On November 17, 1939, the Bishop blessed the beautiful little bronze tablet erected at the University in memory of the first Chairman, the Very Rev. M. Augustine Walsh, O.S.B. He played on that occasion that Father Walsh's spirit might con-

tinue, as a blessing to the cause of interracial justice. Bishop Corrigan's spirit will certainly continue. His example, his words, his personality were such that he cannot be forgotten. Let us only ask that his great soul be remembered in our prayers, and that many more may have the courage to follow him.

America Looks to Africa

Is the cause of interracial justice in the United States concerned practically with the future of Africa? Yes, say those who are most familiar with Africa's past and present. Interracial justice in this country is concerned not only with Africa, speaking generally, but with the ideas and policies that will be propounded by Americans with regard to Africa, when the "Dark Continent's" affairs come up for discussion as the post-war table. And they are bound to be discussed.

Any lingering doubts on this matter will be dispelled by reading the report which has just been released—after six months' study—by a national committee headed by Dr. Anson Phelps Stokes, president of the Phelps-Stokes Fund. The committee's personnel is entirely American, though non-Americans and native Africans were called in to aid in an advisory capacity. Among the members of the committee are: Dr. Raymond Leslie Buell, former president of the Foreign Policy Association; Dr. Ralph J. Bunche, Professor of Political Science, Howard University; Jackson Davis, of the Rockefeller General Education Board; Dr. George E. Haynes, Federal Council of Churches; Huntington Gilchrist, formerly of the Mandates Section of the League of Nations; Dr. Charles S. Johnson, Fisk University; the Rev. J. P. Lucey, C.S.Sp., Duquesne University; the Rev. John LaFarge, S.J.; and many others. Copies of the report may be obtained from the office of the *Interracial Review* (price 75c; with Historical Supplement, \$1.00).

The event of a Hitler victory would spell the seal of doom upon every hope of African progress and native rights. Missionaries of every description are unanimous in their belief that it would mean the end, humanly speaking, of the Christian missions in that continent. But the Allied victory will bring a portfolio of questions to the conference table. If these questions do not find their answer thoroughly prepared for them, a hit-or-miss solution will be attempted, or no solution at all, and a pattern of confusion set

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for still worse disasters in the future than in the past.

The authors of this study see three main lines along which the United States is necessarily concerned with the future of Africa. First, our country has certain actual treaty relationships which pledge us to definite African policies. Again, Africa is a major and integral part of the entire world order. Africa, south of the Sahara and north of the Cape region, is the great hinterland of European, not to speak of the Asiatic, Powers. India is tied up with Africa by migration (Mahatma Gandhi began his career in East Africa); Japan through commerce. Every move the United States makes relative to the rest of the world has its repercussions in Africa.

Last, but not least, in this country there are some thirteen million persons, one-tenth of our population, of wholly or partly African descent. Whatever policies are adopted in post-war Africa are bound to effect the position in this country of the Negro. An Africa reorganized upon the basis of full recognition of essential human rights, in the political, national, religious and economic spheres, is bound to create a very different atmosphere for the racial situation in the United States: quite otherwise than if in Africa class and caste limits to educational opportunity, forced labor and economic slavery have been suffered to entrench themselves. Overflow populations have moved into Africa in the past; more overflow populations will contemplate doing so in the future. Will freedom in Africa be worse off than is now the case? It undoubtedly will, unless ample preparation is made, through study and preparation, to make sure that freedom in post-war Africa is secured on better and ampler scale than it has ever been before.

Concretely, as the report points out, this freedom is mainly concerned with three great issues: land rights, labor freedom, increasing participation in industry and government. These matters are intimately linked up with education. An African student, Mr. Ako Adjei, of the Gold Coast, expressed the view to the Committee that what Africa needs, and is crying for, is "the type of education which make it possible for a people to utilize the resources of their country to make life better, not only for themselves, but also for all people in the world": human as well as material resources.

American Catholics are concerned with the future of Africa. American priests are toiling in the African

missions. Young American Catholic Negro priests are now working as missionaries in the British possessions. The "Atlantic Charter," which the Committee used as the main framework of its report, along with other important peace plans, is not for the North Atlantic alone. Through air communication we are brought closer and closer to these tremendous problems of African boundaries, national rivalries, native basic rights, the complex upward progress of native populations. Nobody concerned about the post-war world can neglect a careful study of this pioneer report.

Racism, Nationalism and Imperialism

Among the few encouraging aspects of these war days is the fact that many issues, heretofore not generally understood, are now the subject of enlightened discussion. It is highly encouraging to observe that public opinion is making a critical analysis of racism, nationalism and imperialism as basic causes of social and economic ills and of interracial strife. Happily, enlightened public opinion is drawing its own conclusions.

Today, there is a well defined popular condemnation of the idea of "backward, inferior peoples" and of the ancient policy of imperialistic rule. It is pretty generally recognized that racism is both a cause and a result of the imperialistic idea.

Certainly, the Catholic concept of the dignity of the human person and the equality of all men is equally opposed to the evils of racism, pagan nationalism and imperialism.

And so, while these three barnacles of political government are under a wide attack by democratic opinion throughout the world, the forces of Christian democracy will continue to make steady progress.

Better Homes For Negroes

The kind of home the Negro lives in is a topic in which only the interracially minded profess much concern. Yet the matter intimately affects every citizen. It affects all of us because the many consequences of poor housing and inferior homes never remain localized, but invariably communicate themselves to the larger community.

On this far-sighted basis, the Federal Government

has sought to afford opportunity to the Negro to live in better quarters and, when possible, to own his own home in a good neighborhood. This policy contrasts sharply with the opposition shown by white property owners in Detroit several months ago. The Federal Housing experts are miles ahead of many Americans in according the Negro impartiality and fair play.

Apart from the Christian reasons, we can find plenty of sound arguments why any attempt to frustrate the Negro's desire for a healthy, inspiring home life is as stupid as it is unjust and cruel. A nation's strength and progress is in ratio to the number of well-ordered and contented homes within its boundaries. The common good is necessarily impaired when millions of its homes fall short of the minimum demands of decency and comfort.

Writing in *Ideas*, Harold P. Herman, director of the Catholic Interracial Council, points out that "the high morbidity and mortality rates of the colored population reflect accurately the unfavorable housing and income conditions suffered by these people." There is plentiful evidence, he says, showing an alarming rate of sickness and death among the Negroes.

As chairman of the New York Temporary Commission on the Condition of the Urban Colored Population, Mr. Herman was overwhelmingly convinced of the callousness of condemning thousands of Negro infants to early death and sending many more thousands of Negro youths to face the stresses and temptations of the world without the solid training and moral inspiration that only the good home can provide.

The problem of housing will be a major concern of the post-war planners. At present, as Mr. Herman reminds us, "too much emphasis is placed on the health results of a reprehensible social condition and not sufficient emphasis on positive action to remove the cause thereof." In other words, we know what bad housing means, but we have not yet made up our minds to eliminate this condition once and for all. Housing for Negroes should receive prompt consideration in any program of home improvement because theirs is the greatest suffering.

Thirteen million people is a big segment of our population. It would be folly if, in plans to build a better, stronger, more contented America after the victory, their needs do not receive a just and proportionate consideration. We shall not be able to claim a victory for democracy if the Negro doesn't share its hard-won fruits.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

COMMENCEMENT 1942

New Orleans, May 14—The annual baccalaureate Mass which formally opened the annual commencement exercises at Xavier was celebrated Sunday morning, May 10. The Rev. Vincent O'Connell, S.M., professor of Dogma, Sociology, and Latin at Notre Dame Seminary, New Orleans, delivered the baccalaureate sermon—one of the finest in the annals of the University. Father O'Connell, a distinguished scholar and orator exhorted the graduates to model their lives on Christian principles. He pointed out that "material things divide because we cannot all possess the same things. There are not enough of the material things, the luxuries of life, to permit everyone to possess them. The spiritual unites and permits everyone to share." He stated that one of the causes of the present state of world chaos was due to the selfish desires of mankind to possess the material things of life.

COMMENCEMENT EXERCISES

Degrees were conferred upon ninety-six members of the class of 1942 on Monday evening, May 11. The commencement address was delivered by Dr. James Charles Rice, a distinguished member of the Faculty of the Medical School of Louisiana State University. Dr. Rice charged the graduates to be ever mindful of the responsibilities that devolve upon the men and women who have been privileged to receive a higher education.

The Rev. Edward F. Murphy, S.S.J., Ph.D., dean of the Department of Relations and Philosophy at Xavier—an authority on Negro history and an advocate for better race relations—delivered an interesting discourse on the contributions of Negroes in the building of our nation. Father Murphy stated that from the discovery of America to the present day the American Negro has played an important part in our history.

EDITOR'S NOTE:—In last month's column our readers will note an error in the date of the Pontifical Mass of Thanksgiving, which was celebrated May 10, 1941.

WHITHER NEGRO YOUTH

By VINCENT BAKER

Writing an article of this kind affords an ideal opportunity to think things through for myself—to take time out, as it were, and take stock of what has been done, what could have been done, what is being done, and what now can be done by the young people of my race in their quest for social justice.

While I shall attempt to evaluate fairly, I write with and from definite conviction. I believe that man derives his basic rights from God; that democracy finds its strength in the protection of these rights and its moral defense in the concept of their divine origin; that Nazism, Fascism, and Communism are eternally wrong because, whatever their differences, they are alike in their rejection of human rights and human equality; and that it is as much one's obligation to do his part for the protection of human rights and for promotion of human welfare as to obey any of the Ten Commandments. Organized Negro youth is coming more and more to embrace these convictions, and is therefore the bright hope for interracial justice in the United States.

One must know something of the history of the Negro Youth movement to appreciate and understand it.

A few years back the sheer pressure of social conditions gave rise to the first Negro youth groups: cellar clubs; in some unfortunate instances street gangs; groups of adolescents seeking expression through social and athletic activities which, in some cases, provided money for uniforms, sports equipment, and spending change. This type of group still exists, and, though it has made no impact on the social situation, it has provided and will continue to provide the groundwork in parliamentary procedure, and in social responsibility which develops leadership.



Small pressure organizations, composed of young N. Y. A. and W. P. A. workers and their friends, came as part of the effort for self-expression and self-defense.

People do not persevere in social-action movements for very long, even in self-interest, without embracing some philosophy or ideology. Negro youth is no exception. The Communists, needless to say, were ready and anxious to provide the ideology for them.

In their effort to win Negro youth to their program, the Communists had several distinct advantages. They could offer a social system which was a radical departure from the old order which Negro youth could be led to blame as the cause of their ills. The Communists were good organizers. They could reach Negro students through the American Student Union (until quite recently the only action group on the American campus). They could reach many employed Negro youths through unions, and the unemployed through certain pressure groups. They could even reach Christian youth through "liberal-minded" Negro ministers. The "holding company" for many of these "front" groups was the American Youth Congress. The ignorance and apathy of the middle-of-the-road white youth and the inertia, skepticism, and indifference of Negro adults made the work of duping hundreds of colored young people a simple task. Incidentally, some of our group, who knew what their real motives were, joined the Communists for immediate objectives and with the hope of winning their following to our side.

Communist strategy at that time (1937-39) was to win support for a radical immediate program rather than for Communism or Soviet Russia.

In the late Spring of 1937, I was one of a group of three young people who were actively engaged in discussing Negro problems. We all agreed that Negro youth should be educated to Christian democracy and personal character; we were agreed that these two ends should not be abstractions, but should be the basis of a dynamic social program. We formed the Negro Citizen's Educational League and adopted a platform based on the convictions discussed at the beginning of this article. We arranged two large

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public meetings, and addressed meetings of other groups. We fought anti-democratic elements within our community. We were forced, through circumstances over which we had no control, to abandon our work, but not until we had planted a few seeds which were to bear fruit.

From 1937 to 1939 several attempts were made to weld Negro youth groups into a federation. An attempt to create a youth section of the National Negro Congress failed. The Coordinating Committee for Youth Action in Harlem failed. A New York State Conference of Negro youth was planned, and then canceled. Lack of zeal and effort and difference of political faith were probably the two main obstacles. The summer of 1939 found Negro youth without a group championing Christian democracy.

In the Fall of 1939, I joined a group called the Modern Trend Progressive Group. This organization at the time was composed of upper middle-class young people. Snobbery, color prejudice, as between light and dark, and social climbing marked this group. Meanwhile the parlor pinks dominated the forum discussions and thus controlled the policies. The pinks were led by Reds. When the Soviet-German pact was signed, two forums were held to "explain and instruct." The first night I visited this group a forum on the accomplishments of the Russian Revolution was being held. I entered the discussion and succeeded in upsetting this "progressive education." In the weeks that followed the forums were somewhat balanced and became more of a town meeting in action. Modern Trenders became the best informed young people in the community.

We sent delegates to the American Youth Congress, the National Negro Congress, and the American Peace Mobilization conventions, despite the warnings of a minority of members that these were Communistic front groups.

As the war developed, foreign policy and the "party line" became the chief issues at business meetings and forums alike. When Russia was attacked last June, the Communists in Modern Trend, who, five days before had denounced the war, changed their minds. This shocking lack of principle caused our group to renounce any further collaboration with the organizations named in the last paragraph.

About this time Modern Trend proceeded to write

its convictions into a declaration. Its aims were more clearly defined and interest has increased. Its members have been successful in exposing Communists and semi-fascists in other groups with telling effect.

Negro youth is justly proud of the job it did last year in the social-action field. We participated in the successful fight to secure employment for Negroes on buses. Organized and unorganized Negro youth played a major part in the March-on-Washington Committee's effort to secure an executive order banning discrimination in defense industries and Government departments.

Recently we find that democracy's crisis has shaken many white youths out of their apathy. Last December the Student League of America was formed. It is already giving aid to Negro youth groups. The Union for Democratic Action is doing likewise. A growing number of individuals are assisting in our program.

Where does organized Negro youth stand now? I can speak for Modern Trend. It has become thoroughly democratic, socially and politically. Its educational programs, which I have the honor to direct, are open to everybody regardless of his view, but democracy has sway. An action program has been added. We fight discrimination in jobs, to improve housing and health conditions, to curb juvenile delinquency, etc. Already plans are under way whereby Chapters of Modern Trend are to be organized in other cities.

The Modern Trend idea lies at the basis of a new federation of Negro youth. The Federation will co-operate with member groups in their programs rather than ask them to submerge their programs in its schemes. The issue of ideology in this new federation is settled. We believe in Christian democracy.

There are, inevitably, differences in fundamental beliefs among Negro youth. But the general trend is toward democracy. It is to be hoped and expected that we shall not only help ourselves as a race, but that we shall join others in a common effort to build a world in which the old wrong things are going out and the new right things are coming in. Until we can make our weight felt in this broader struggle, we seek the cooperation of others who hold the same principles.

Specifically, we need your help. You may be able to put us in touch with white youth, especially college

students. You may be able to arrange joint discussions, not confined to interracial relations alone, but to other subjects as well.

We have a group of young Americans determined, but not embittered, who have suffered heartaches, learned lessons, made choices, fought battles with a certain degree of success. The attitude of these young people is well expressed in the closing paragraph of

Modern Trends' Declarations which reads as follows:

"We know that the road to the several goals we have set for ourselves is long and hard—that it is fraught with sacrifice, difficulty and disappointment; yet we shall continue to strive until these goals are reached. We set ourselves to this task unflinchingly because we know that only in this way is victory possible—but sure—that in this way victory is sure."

INTER RACIAL PROGRESS AT MIDDLEBURY

By JOSEPH ANDERSON

I am a Catholic Negro. Prior to my graduation from Xavier University, New Orleans, in 1941, I applied for a scholarship at Middlebury French School, Middlebury, Vermont. On May 11, after several weeks of anxious waiting, I received a letter which filled my heart with joy. It was signed by the Dean. He wrote:



It is a pleasure to inform you that you have been appointed to receive one of the scholarships offered by the Middlebury French School for the summer session of 1941.

Since you are a member of the colored race, I should like to discuss with you very frankly the problem which this raises for us so that you may understand both the situation and attitude in a most straight-forward way.

Middlebury College has absolutely no prejudice against the colored race, and is willing to extend full privileges of enrolment classes, recitation and study.

I made plans to leave on June 12 after having secured accommodations for room and board with a colored family that had been recommended to me by the registrar. It seemed that Negro students were not accepted in the college dormitory.

During the hectic rush of completing my plans and trying to earn sufficient money to defray expenses, I received another unexpected letter from the college which caused me no little apprehension. Had the college changed its policy in regard to the admittance of Negro students? Was there a mistake in granting me the scholarship? Hurriedly I opened the letter and was immeasurably relieved to read:

I am very happy to tell you that a couple of days ago the authorities of the Middlebury French School decided to reverse their policy in regard to colored students here at school, and from now on we shall admit them to all privileges of boarding and rooming at the school.

On Friday morning, June 27, I arrived at Middlebury College and beheld for the first time the tree-shaded campus. Placards with French inscriptions indicated the place of registration for French students. Introductions and details of registration were carried on in French. Fortunately for us, the Dean did most of the talking.

Lunch time soon came. Students consulted their directory to locate their respective dining rooms. With a group of students—did they come from the North, East, South or West? I did not know—I found my way to the Batell dining room. The friendly and open-hearted greetings enroute placed me at ease. The teacher at our table performed the introductions. The young lady at my right had previously studied at the French School. She was from Virginia. Mercy! A Virginian!

The professor spoke to me, "D'où venez vous, Monsieur?"

"New Orleans," I replied. "I am a graduate of

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Xavier University which is an institution conducted by the Sisters of the Blessed Sacrament who work among the Negroes and Indians."

Every muscle in my body contracted as I uttered the word Negro. I expected a protest or at least a glance—or studied silence. But there was no reaction. I was pleased when the young lady from Virginia observed, "I have heard and read some very fine things about your University."

Then we talked about the New Orleans Vieux Carré, the gay carnival. All about there was an atmosphere of good fellowship, congeniality, and culture. In the joy of making new friends, the color of my skin was forgotten; and I felt that I was a member of one big happy family.

Later, when I was seated in my room in the dormitory, a young man entered. Had he possibly mistaken his room? No! He had not. It was Bill, my roommate. We started talking and soon became well acquainted. Bill was a native Vermonter, kind and unbiased. We became good friends.

When Saturday came and all early arrivals had completed registration and were settled in their rooms, there was leisure time at hand. After lunch, I was joined by a student whose acquaintance was casually made the previous day. As we neared the dormitory he waved his hand in the direction of lawn chairs and said, "Let's sit down." He asked about my plans for the evening.

"Will you come down town and have a beer with me?" I replied as directly, "Oui, mon camarade."

After evening meal Ed and I went to the village. The restaurant was filled with college students. During a conversation in the afternoon I had learned that he was from Tennessee—a teacher in the secondary school.

As I thought about this, an uneasy feeling began to come over me. I wondered if he knew if he was in the company of a Negro. Would his reaction be unpleasant after he found out about it? If he was mistaken, or doubtful about my race, I was determined to let him know. At least it would be interesting to get his opinion about being in the same college with Negro students—in the same classes and occupying the same dormitory.

I turned to him and said: "Ed, do you realize I am a Negro!"

He did not answer immediately. Then his face

brightened with a whimsical smile. "To tell you the truth I did not know."

I went on: "Now, will you tell me how you feel about sitting in a restaurant with a Negro—living in the same dormitory with him?"

"You ask me a very direct question," he replied, and punctuated the statement with a laugh. "Joe, it means nothing to me. You are seeking the same goal as I—to further your education. You speak the language that I speak. We understand each other. The color of the skin has nothing to do with this!" Then he added, "However, you know that if we were South where laws and customs do not permit this, we could not so easily be together. Happily, it is permitted in this part of the country and the question of racial discrimination does not bother me."

Needless to say, I was delighted with his reply. Education can work wonderful changes in the mind of man. I believe that the average Southern white man does not *instinctively* avoid or take particular heed of the Negro. He reacts as he does because of the laws and customs of the South. It is obvious to me that the new generation of the South is looking at the race problem from a more enlightened viewpoint than that of their ancestors. During the weeks that followed I found Ed to be a warm-hearted and understanding friend and companion.

In spite of this pleasant experience I did not expect that all other Southerners would react in the same manner and I was on the alert to avoid any possible unpleasantness. Later I learned that there was another young man from the very deep South. Fate placed us in adjoining seats in one of our classes. For the first few days he was rather stiff and cold. One day I noticed that he had changed his seat, five chairs away. One noon, after lunch, he frowned and said: "Allez-vous-en," with an abrupt gesture of his hand. I noticed the rebuke and said nothing. A couple of days later he returned my cordial greeting with a growl.

We met again on the evening of the annual Costume Ball when students and faculty regale themselves and compete for prizes. Garbed as an Arabian I had the good fortune to win the second of the three prizes offered for men.

Later I was amazed to see my embittered classmate approaching. He spoke, grasped my hand and congratulated me. I was delighted that we could be

friends. Too bad, I thought, that the end of Summer School was so near, for his attitude toward me was cordial and friendly. On the day of his departure he said:

"Joe, I hope to see you in New Orleans during the Mardi Gras season."

"Do look me up," I responded with all sincerity.
"I will do that," and off he drove.

I shall always be glad we parted as good friends. I look back upon the French school as a pleasant and memorable experience. Perhaps, as the first Negro to occupy the dormitory there, I have helped other Negro students in the years to come.

I did not return to Middlebury this year. I am awaiting a call to join the Armed Forces in the service of my country.

HARLEM JUVENILE WELFARE COUNCIL

Two years ago Mayor LaGuardia established as part of the Children's Court, the Bureau for the Prevention of Juvenile Delinquency. Recently the Bureau opened its Harlem Branch known as the "Juvenile Welfare Council." The need for the establishment of such a bureau was demonstrated by the thousands of cases which came before the Court indicating the basic contributory causes of delinquency. The knowledge gained from this experience is to be used on the preventive level in the approach to the individual child, and on the community basis in eradicating these environmental contributory causes.

As to the need of such an agency, expert opinion has indicated that the way to reduce delinquency effectively is to treat the incipient delinquent. For many years it has been felt that a coordinating agency to consolidate the services of the existing social, recreational, religious and educational resources in the community was needed. It was important also to have an agency that would attempt to develop, whenever necessary, additional resources as the need appeared. It was recognized that there are several basic and contributory factors to delinquency such as poor housing, malnutrition, economic insecurity, overcrowding, etc. Studies have shown that unfavorable community conditions are contributing factors, and bear some relationship to the degree of delinquency.

A survey made in 1937 by the City Planning Commission revealed that although there has been some improvement in the Harlem health district, many of the same conditions remain today: the highest death rate for tuberculosis in the city; the highest death rate for infants and expectant mothers; inadequate standards of outdoor recreation; housing described



HON. STEPHEN S. JACKSON, Justice, Children's Court

as a public disgrace, and a breeding place for crime and delinquency. Much consideration was given to the advisability of selecting an area like Harlem, which has all the characteristics of other areas having a high incidence of delinquency, and in addition, the difficult racial problem. Discrimination, injustice, and interracial maladjustment, are very potent aggravating factors in the problem of delinquency and are among the principal causes contributing to it. Finally, the Harlem area was decided on.

Justice Stephen S. Jackson, Director of the Bureau for the Prevention of Juvenile Delinquency, was concerned with these problems, as well as with the establishment of an agency which would coordinate the factions of all the public, private and religious agencies. In the development of this plan, contact was made with the heads of various agencies. They have designated representatives to act as liaison between

their departments and this Bureau. Experts, who had worked in this field in other parts of the country, were consulted. Professional groups and interested members of the community were informed of the plan and their constructive criticism invited. The plan met with general approval and various sub-committees were appointed to work with the Council.

The plan of operation is a two-fold one. First, there is the individual approach, which involves case work with pre-delinquent children residing in designated health areas. After an intensive investigation, a diagnosis is reached by the worker and the Director in conference, and plans of treatment are formulated. Where the service of existing agencies are indicated, referrals are made to these agencies by the Council, which maintains its interest in the child until definite improvement is noted. In situations presenting needs which cannot be met by existing services, treatment is provided by the Staff Workers.

Secondly, the community approach which involves stimulating group consciousness of the important environmental factors contributing to delinquency, to the end that existing resources be fully used and additional facilities created as needed. This phase of the work will involve activities in the field of religion or moral training, housing, non-discriminatory employment, recreation, education and similar fields.

The Council, as set up at the present time under the direction of Justice Jackson, consists of four trained social workers, in addition to clerical personnel. Cases are being received through direct referral from the schools in Health Areas 10, 12, and 13, which cover the area from West 126th Street to West 142nd Street—Fifth Avenue to Eighth Avenue. This boundary limitation is necessary at the outset because of the size of the staff and in order to have a comparative basis for statistics in the field of delinquency.

Several community projects have already been initiated. On June 14, Juvenile Welfare Sunday, all of the clergy of the community were asked to stress at their morning services the need of religion and moral training in the life of the child. This theme was further emphasized at a public meeting in the afternoon when two prominent clergymen, the Very Rev. Joseph R. N. Maxwell, S.J., President of the College of the Holy Cross, Worcester, Massachusetts, and Dr. Charles H. Wesley, Dean of the Graduate School of Howard University, Washington, D. C., addressed local

clergymen and members of their congregations at the High School of Music and Art, New York City. Music for this occasion was furnished by the Schubert Music Society and individual child artists under the direction of Edward Margetson, noted organist and composer. The clergy of the community are fully aware of the need of moral and religious training in child care, and the meeting was an expression of a joint effort of all the clergy to bring a more acute community consciousness of this need.

At the present time, plans are under way to establish a toy loan library, the "Harlem Toyery," which will promote good social habits and provide recreational facilities for young children in their own homes. In the field of group work and recreation, one of the Council's main objectives is to provide adequate leadership. One of the members is now working with a boys' group and their parents in order to stimulate club activities. At the same time, trained leadership for Girl Scout troops is being sought from the community.

The Director's housing program is roughly divided into three parts. First, to do something immediately about present living and neighborhood conditions in Harlem. Already he has had moving pictures taken of many backyards and alleys littered with refuse and rubbish. These films will be shown to public officials, interested individuals, and groups to secure their cooperation in improving these conditions. Another plan to clean these areas is through block planning and action. In this regard the members of the Parent-Teacher Association groups, the Department of Sanitation, and the residents of the designated block will concentrate on cleaning up the block. At the same time a model apartment will be set up to demonstrate the attractive results that can be secured with little or no expense.

The second phase of the housing program concerns the reconditioning of over one hundred vacant and boarded up buildings in this area, the financing of which might be arranged through the Housing Authorities.

The final phase of the plan stresses the only thorough basic approach: a vast post-war housing program which will include a Harlem Housing Project on a non-segregated basis, besides other housing facilities to meet the needs of Negroes who will not continue to live in Harlem. In this connection the

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Director has appeared before the City Planning Commission and has conferred with local Housing Authorities, to obtain for this area adequate housing in the post-war program.

Such a program would also provide employment for local skilled workmen in the building trades. Securing additional employment opportunities in the war effort, for qualified Negroes, is an important part of the Bureau's program.

Other current activities include stimulating of proper reading habits among children by the Council through its own bookshelf and through the cooperation of the public library.

The Juvenile Welfare Council is still in its initial stages but feels confident of the outcome of its work. It is encouraging to know that in the words of the Mayor, the Juvenile Welfare Council is not an experiment, but the first of a series of similar offices to be set up throughout the City.

AS YOUTH SEES IT

EDITED BY YOUTH

To the minds of all who look from a chaotic present to the hope of a sane future, there is a special significance in the organization of any "Youth Movements" . . . in any functions which bear the responsibility of shaping that youth into the ruling generation of a fast-approaching morrow.

* * * * *

To those of us who constitute this Youth, it is not always so clear, this inescapable relationship between the concerted action which we exercise today and the condition in which this universe will find itself tomorrow when our sowing shall be ripe for harvest.

* * * * *

On Sunday, May 17th, at the bi-monthly Communion breakfast of the Catholic Laymen's Union, the guests were students (predominantly of the Junior classes) of twelve Catholic Colleges of the Metropolitan area and nearby New Jersey.

It is not possible to say whether any of the students will be "leaders" of tomorrow, in the popular sense. It is not even possible to say that *one* among this group will lead *an outstanding* Catholic life. It is possible to hope all these things—and good reason was given us to make us feel they might welcome actualities.

* * * * *

After the always inspiring Interracial Mass and Communion, the group gathered for the customary breakfast and speeches. What made the occasion an outstanding one was not the

presence of any one person—though we had the extreme honor of Mme. Sigrid Undset's presence; nor was it the words of any one person—though we heard the touching and courageous story of the struggle of a young Negro girl in her quest for a Catholic higher education.

* * * * *

What made this occasion an outstanding one was the fact that here a group of young men and women were thinking and expressing itself in terms of Catholicity, of interracial justice, of man's God-ordained equality.

* * * * *

There was an amazing degree of wisdom shown here . . . understandings simple and direct, of the basic problems of intolerance and hate. As the individual students arose to speak, each a few words, one was made aware of the great blessings of Catholic education . . . and of the greater need that this education may some day embrace all people.

* * * * *

Yet does there lie in all Catholic-educated persons a tendency (perhaps excusable, since the lofty truths of our Religion are so taught us as to become almost breath) . . . the tendency to mouth enthusiasms which we do not subsequently live. This is especially true of Youth. Its energies are so boundless, its enthusiasms so many and so quenchless, that it too often spends itself in words: words which it does not substantiate by its living.

This is a strange way of expressing one's belief, to be sure . . . but a natural way, since most of us have never had the right to this belief wrested from us . . . most of us have never had to practice our Creed secretly and in fear . . . most of us take our Religion so matter-of-factly that we leave the outward manifestations of its truths to its Priests and Missionaries.

* * * * *

There was suggested on this occasion the formation of a Catholic intercollegiate group in connection with the work of the Catholic Interracial Council. Let us hope, that, when this group come into existence, it will not be content with words. Far better a small group composed of those who live Christ's Life twenty-four hours a day, than a large group of those who meet to discuss the Christ-ideal for one hour a week and, going home, *do nothing* until the next weekly meeting.

* * * * *

All of us know, too, that the greatest of all the evils which have caused this war has been that of intolerance. We in this country cry out against the Nazi doctrine of Aryanism, yet we nurture just such an attitude of superiority towards the Negro! This evil must be obliterated, before any plans for rehabilitation dare be formulated.

* * * * *

It is for us, the Youth, the coming generation, to free ourselves and our contemporaries from these bonds of intolerance, so that tomorrow's world may not be merely the training field for another, a greater slaughter born of hate and intolerance. We contribute much if we are resolute in living up to our ideals of charity and justice to all mankind.

MARGARET McCORMACK



PLAYS
And
A Point Of View
By THEOPHILUS LEWIS

THE CRISPUS ATTUCKS BRIGADE

A group of sincere believers in democracy has proposed the organization of an interracial brigade for combat service against the Axis. The force would consist of white and colored volunteers led by white and colored officers. It would be known as the Crispus Attucks Brigade, in honor of the Negro who was the first American killed in the Revolutionary War.

The movement is still in the embryonic stage and no announcement has been made as to precisely how an interracial unit could be formed and incorporated into the army. In an earlier and simpler era, any individual or group could organize a company or a regiment, as Theodore Roosevelt organized his Rough Riders, and have his volunteers mustered into the army in a body. That procedure is hardly practical in this age of total war. A more feasible plan would be to permit drafted men to state a preference for service in an interracial unit and respect their preference. But that suggestion runs headlong into the army's policy of maintaining the color line in the service. Ways to surmount or get around the difficulties that stand in the way may be found as the movement grows older and its program becomes more definite.

At present the movement is what might be called its Gallup Poll period. Negro newspapers and interested individuals are feeling out public opinion. The results, so far, are gratifying. One Negro paper, employing the inquiring photographer technique, has made two tests in its city, which happens to be in a border State. Both time the replies were nine to one in favor of the proposition. The same paper also conducted a similar poll among white sailors. The question was, "Have you any objection to colored and white sailors serving their country side by side in the navy?" Nine men answered no and one said yes.

The attitude of the sailors is significant. It indicates that the Navy's policy of segregation is imposed from the top and does not reflect the attitude of the men in the ranks. Most of the idiosyncrasies of race prejudice are equally false. They are rationalizations of assumptions contrary to the facts of life.

The Army's policy of segregation, while less adamant than that of the Navy, is even less justified. For the Army's own experiments prove that white soldiers have no objection to serving their country beside colored comrades in arms. Here, I must make a brief detour from the current subject.

When the Army entered the First World War its racial policy followed the pattern inherited from Civil War experience. The Army was required by law to maintain four Negro regiments but all the officers were white. There were a few colored officers in the service but most of them were chaplains. The one conspicuous colored combat officer, a West Point graduate, was Colonel Young. So far as my information goes, he was never given a command. The War Office always found a way to assign him to detached service.

The conscription law of the First World War inevitably resulted in multiple thousands of Negroes being included in the army of democracy. The National Association for the Advancement of Colored People immediately demanded that colored Americans should be given the opportunity to serve as officers as well as in the ranks. After numerous objections, the Army was finally forced to yield. A segregate officers' training school was established in De Moines, and hundreds of colored officers were graduated.

In the current war there are no segregated officer's training schools. Colored officer candidates are being trained in regulation army schools along with white youths who aspire to become officers. It is significant that while there have been numerous incidents of friction between white and colored soldiers, who receive basic training in segregated units, there has been no report of trouble between white and colored officer students who literally live together during the period of training. It is also significant that some of the Army's officer schools are located in the South and many of the officer students are Southern boys. Will Rogers once observed, "I can't dislike a man if I get close to him. If I want to hate him I've got to keep away from him." The obvious implication is that the best way to keep white and colored people hating each other is to keep them apart.

Another myth of race prejudice is that white men will not submit to colored men being placed in authority over them. That, like most of the assumptions of race prejudice, is pure poppycock. White men will take orders from colored men as readily as colored men take orders from white men. What men respect, fundamentally, is not color but ability. This happens to be a point on which I can present evidence based on first hand experience. I am a skilled worker on a job where white and colored men—and women too—work together without the slightest friction. At present all of my immediate superiors are white. There have been times when some of our supervisors were colored. Both white and colored workers accept the authority of colored superiors as willingly as they accept the authority of white superiors.

My fellow-workers are representative Americans. They are members of various national and racial groups. Nevertheless they work together in amity and would fight together in amity if their duties were military instead of civil. The sponsors of the Crispus Attucks Brigade might cite numerous similar facts of interracial cooperation to prove that a mixed division is not just an idealist's dream but a practical means of demonstrating democracy in action.

FROM HERE AND THERE DURING THE MONTH

● TWO LABOR UNIONS CITED FOR RACIAL DISCRIMINATION

Washington, D. C.—In two stiffly worded decisions, the President's Committee on Fair Employment Practice has sustained charges of racial discrimination against two Chicago Labor unions, which have prevented Negro steamfitters and plumbers from working on certain defense projects.

The text of these decisions were made public June 14 by Lawrence W. Cramer, executive secretary of the committee, who pointed out that Local 597, Steamfitters Protective Association, and Local 130, Chicago Journeymen Plumbers Union, had been given until June 18, to "alter or construe their present policies in such a manner that qualified steamfitters and plumbers may be employed in the ordinary course of business" on the basis of merit.

● CHURCH UNDER PATRONAGE OF BL. MARTIN DE PORRES AS BLESSED IN LOUISIANA

Uake Providence, La., June 16—Under the patronage of Blessed Martin de Porres, a church for Negroes here will be blessed June 21 by the Most Rev. Daniel F. Desmond, Bishop of Alexandria.

The first Mass was sung in the church on Easter. The structure was made possible by the Society for the Propagation of the Faith in Boston and by a Boston pastor.

The Rev. James J. Walsh, S.S.J., was appointed Pastor in March. Although the colored in this vicinity number several thousand, the congregation of Blessed Martin de Porres numbers only six members and 14 catechumens. However, the building, with a seating capacity of 125, will be able to accommodate many worshipers.

● UNION BARRIERS SMASHED IN TWO SOUTHERN CITIES

Washington, D. C.—(ANP)—From two Southern cities, Pensacola, Fla., and Savannah, Ga., encouraging reports have filtered into the office of Dr. Robert Weaver concerning the status of Negro carpenters in this section.

In Pensacola, where there had been a total exclusion of Negroes from the white union and an absolute prohibition of them forming their own union, bars were broken down last week to the extent that Carpenters Local 1191 now has both white and colored members.

Through the efforts of Marion Lambert, business manager of the local, who was contacted by George Streator of Dr. Weaver's office, a vote was taken in the local and by the overwhelming count of 24,202, Negroes were admitted to the union. The first two went to work two weeks ago.

In Savannah, a similar case was broken by Cy Record of Dr. Weaver's office when complaints were received that Negroes could not get work as carpenters. Mayor Thomas

Gamble wrote Sidney Hillman, who in turn contacted Dr. Weaver and a man was sent in to discuss the situation.

Shipbuilders, contractors and representatives of all of the building trade were present at a meeting which resulted in some 70 Negro carpenters obtaining work with the promise of 40 or more to be sent out very soon.

● BOSTON COLLEGE GRADUATE, COLORED, GETS NAVY COMMISSION

Boston, June 23—The first colored man commissioned in the United States Navy here is Bernard Whitfield Robinson, 22, a *summa cum laude* graduate at Boston College last June.

A brilliant student, Mr. Robinson is now continuing studies at the Harvard University Medical School, the first colored person admitted there in 15 years. He was sworn in as an ensign, U. S. Naval Reserve, at the First Naval District Headquarters here, and will be called to active duty as a lieutenant, junior grade, in 1944 if the country is still at war.

● INTERRACIAL HEARING FINDS EMPLOYMENT DISCRIMINATION

Focusing attention on the problems of Negro employment, an "Interracial Hearing" sponsored by the Irish-American Committee for Interracial Justice was held at St. Ignatius hall, 50 East Eighty-fourth Street, on Tuesday, May 26. A large audience heard several witnesses testify as to recent instances of anti-Negro discrimination and tell of the efforts being made by interracial groups to combat this situation in national defense and other industries.

A "Board of Hearing" composed of members of the Irish-American Committee with the Hon. Joseph T. Ryan, Chief Justice, New York City Court, presiding, considered the evidence brought out in the testimony of the four principal witnesses and at the conclusion presented formal "findings and recommendations."

The witnesses included: Charles A. Collier, associated with the National Urban League in the field of industrial relations; Mrs. George F. Lamb, chairman of the committee on department stores; Miss Maragaret Byrne, principal, Wadleigh High School, and the Rev. John LaFarge, S.J.

The meeting was opened with an address by Judge Ryan in which he pointed to the fact that "the doors of opportunity are closed to the Negro in the great defense plants, and in the public utilities; they are also closed in industry, in the financial establishments and mercantile houses." He stated that this was due to race prejudice, which, although unjust and un-Christian, nevertheless is widespread.

Father LaFarge, commenting upon the testimony and the other "witnesses," stated that although interracial problems as such are not mentioned in the Encyclicals, that nevertheless "the Popes are very careful to explain that their teachings in justice and charity are for all people without exception." He also said that the Negro community furnished a perfect exemplification of the grave social injustices that are condemned in the Encyclical "Quadragesimo Anno."

Having considered the evidence brought out in the testimony the Hearing Board stated in their findings "although conditions of unemployment are somewhat improved by reason

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of executive orders, investigating boards, and new legislation, the Negro is still suffering from employment discrimination in many areas; in the Armed Forces, in the defense industries, and in private enterprise, at the hands of both employers and organized labor."

● CARDINAL GIBBONS INSTITUTE GRADUATES CLASS OF FOUR

The four students who graduated from the Cardinal Gibbons Institute—in Ridge, Md.—on May 29, were the first graduates since 1933, when the classes had to be suspended. In the meantime, however, the community education program established by Father John LaFarge, S.J., and Mr. Victor H. Daniel, the principal, continued without interruption. Four years ago Archbishop Curley reopened the Institute and the Academic classes were resumed with Mr. Nathan A. Pitts as principal, and director of community activities.

The four members of the Class of '42 were proud to have finally arrived at their graduation. Seated before them were their families and friends who had walked or ridden from every neck of lower St. Mary's County. The class history was recounted by James Barnes, the class poem was composed and spoken by Isabella Kane, the valedictorian was Bernice Carroll, and the farewell address was delivered by Helena Corbin.

The address to the graduates was delivered by Father John McShane, S.S.J., of St. Peter Claver's Church in Baltimore.

● NEGROES RAISE ENOUGH COTTON TO GIRD WORLD TWO HUNDRED TIMES

Bay St. Louis, Miss.—"Last year Negro farmers produced enough cotton to make two garments for every man, woman and child on the globe; in other words, enough cotton to wrap a belt a yard wide around the earth more than 200 times," the Rev. Edward F. Murphy, S.S.J., said in his talk on "Negroes in Agriculture" at the Regional Rural Life Conference held at St. Stanislaus College. Father Murphy is pastor of Blessed Sacrament Church, New Orleans, and Dean of the Department of Religion and Philosophy at Xavier University.

"Negroes," he said, "own more than two billions of the wealth of America. This includes 20 millions of acres of land. More than four millions of colored people live on the farm growing every kind of crop produced in the United States, and nearly 200,000 of them own their own farms.

— EDITORIAL OF THE MONTH —

EVERYBODY'S FIGHT

The fight on racial discrimination within the United States—a fight that is, after all, only an effort to raise this country's practice to the full height of the precepts which it is defending in this war—may appear to make only slow progress, but progress there is nevertheless. By the initiative of national leaders and by executive action, the place of the Negro in the nation's Armed Forces has been greatly improved. More opportunities have been opened to him in the Army; the

Archaic ruling that forbade his admission into the fighting ranks of the Navy and the Marine Corps has been abrogated. Similarly, recalcitrant employers have been ordered to open defense factories to Negro workers and now the powers vested in the President's Committee on Fair Employment Practice have been brought to bear on two union locals which do not permit Negroes in their organizations.

The two locals, representing steamfitters and plumbers, had agreements with the officials in charge of important Government projects whereby only union workmen were to be employed. This automatically barred Negroes from jobs. The committee stigmatized the union policy as "undemocratic and degrading" and asserted that the agreement was "illegal, inoperative, unenforceable," in so far as it closed the door to the employment of qualified Negroes in the two trades.

This action is good, as far as it goes. But in the fight against discrimination, Government agencies can only supply leadership in the right direction. They must be sustained all along the line by public opinion and private co-operation, if the growing recognition of the need for wider opportunity for the Negro is not to be at the mercy of minor outbreaks of violence and intolerance which in their turn beget more violence and intolerance. This is everybody's fight, if only because it is in every one's interest that social prejudices shall not be permitted to hamper the war effort. As realization of this fact spreads, the progress of the Negro toward a better way of life is being accelerated. It is sincerely to be hoped that in the same manner the progress of the American people as a whole, in all sections and on all economic levels, toward a better way of thinking on the question, may be equally accelerated.—*N. Y. Herald Tribune*

BOOKS

"DEARLY BELOVED," By HARRY SYLVESTER. *Duell, Sloane & Pearce, New York.* \$2.50.

Despite the fact that the author shows occasional flashes of literary talent, particularly in many vivid descriptions of persons and places, this book, in the judgment of this reviewer, does not stand up under the acid test of a careful rereading. However, this is beyond the scope of this review which will consider it as a study of racial problems just south of the Mason and Dixon line.

To one deeply interested in the interracial problem, and more particularly in the steps to be taken in seeking solutions, the book is very disappointing.

Briefly, it is the story of an attempt to establish a consumer's cooperative in St. Mary's County. Father Kane, the principal character, exemplifies the zealous and devoted pastor who strives valiantly against overwhelming odds to stimulate the interest and initiative of his people, and to combat the evils of race prejudice. The task is too great, the indolence

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and apathy too deeply rooted, the racial antagonism beyond hope of improvement. In presenting his study of Tidewater Maryland, the author has included in his cast an incongruous group of characters; the virtuous and the vicious and vulgar, with the latter predominating. Throughout the story the Negro is condemned, reviled and cursed—along with the few whites who befriend him. The author contends that the interracial problem has no solution—certainly not in this community.

Edmund Burke has said that you cannot indict a nation or people. It is equally true that one cannot properly present a broad, general condemnation of the people of any area. This is equally true of Southern Maryland. Presented as a sociological survey of St. Mary's County, the author has attempted to indict this entire community. Too much of the testimony comes from the lips of the over-articulate and misrepresentative characters the author has created.

To be sure, race prejudice is altogether too prevalent in Southern Maryland—as it is in most every other section of the country. However, in the opinion of this reviewer, who has visited there many times over the years in connection with the Cardinal Gibbons Institute, race prejudice is by no means as virulent or vicious nor does it consume so much of the daily thought and conversation of the native white as Mr. Sylvester would have us believe. It seems highly significant that although the grounds and buildings of the Cardinal Gibbons Institute were very carefully described, the author did not discover—at least he makes no mention of it—the influence this school for the education of Negro youth has had upon the community, both white and colored.

The reader is left to believe that only one or two white people are at all interested in the welfare of the Negroes. However, those of us who have been connected with the Institute and have known members of the Faculty, the students and parents, and enjoyed the acquaintance of a number of white residents will disagree with Mr. Sylvester. While the educational and community program of the Institute was too generally viewed with skepticism and a certain amount of mild curiosity by the white population, nevertheless, it was generally regarded as a decided benefit to the Negroes in the community. It has brought about a notable improvement in interracial understanding. Moreover, a certain amount of helpful cooperation has been forthcoming.

Some day a very fine book will be written discussing fully, frankly, and fairly the racial aspects of this unique countryside. It is very evident that Mr. Sylvester saw the opportunity, had the ability to relate a powerful story that would present the real St. Mary's County, and yet, for some reason turned out a book that falls far short of the goal he must have had in mind. Although the author condemns race prejudice he has done nothing to cure it or even to indicate that it can be cured. Instead, he has written a book that will do much to make prejudiced minds more determined than ever to uphold and adhere to the traditions and conventions of race prejudice, so utterly alien to the real American way of life and the teachings of the Church. This book is not recommended on any basis.

GEORGE K. HUNTON

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The Interracial Review

“Another myth of race prejudice is that white men will not submit to colored men being placed in authority over them. That, like most of the assumptions of race prejudice, is pure poppycock. White men will take orders from colored men as readily as colored men take orders from white men. What men respect, fundamentally, is not color but ability. I am a skilled worker on a job where white and colored men—and women too—work together without the slightest friction. At present all of my immediate superiors are white. There have been times when some of our supervisors were colored. Both white and colored workers accept the authority of colored superiors as willingly as they accept the authority of white superiors.”

—From this issue “*The Crispus Attucks Brigade*”

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